

serve the interests of others, in the societal organization. The historical classes, having selected the group purposes and decided the group policy, use the force of the society itself to coerce all to acquiesce and to work and fight in the determined way without regard to their individual interests. This they do by means of discipline and ritual. In different kinds of mores the force is screened by different devices. It is always present, and brutal, cruel force has entered largely into the development of all our mores, even those which we think most noble and excellent.

72. Might and right. Modern civilized states of the best form are often called jural states because the concept of rights enters so largely into all their constitutions and regulations. Our political philosophy centers around that concept, and all our social discussions fall into the form of propositions and disputes about rights. The history of the dogma of rights has been such that rights have been believed to be self-evident and self-existent, and as having prevailed especially in primitive society. Rights are also regarded as the opposite of force. These notions only prove the antagonism between our mores and those of earlier generations. In fact, it is a characteristic of our mores that the form of our thinking about all points of political philosophy is set for us by the concept of rights. Nothing but might has ever made right, and if we include in might (as we ought to) elections and the decisions of courts, nothing but might makes right now. We must distinguish between the anterior and the posterior view of the matter in question. If we are about to take some action, and are debating the right of it, the might which can be brought to support one view of it has nothing to do with the

right of it.
If a thing has been done and is established by force
(that is, no
force can reverse it), it is right in the only sense we
know, and
rights will follow from it which are not vitiated at
all by the
force in it. There would be no security at all for
rights if this
were not so. We find men and parties protesting,
declaiming,
complaining of what is done, and which they say is
not "right,"
but only force. An election decides that those shall
have power
who will execute an act of policy. The defeated
party denounces
the wrong and wickedness of the -act. It is done.
It may be a